

The Indian Missionary Record

Entered in Post Office as Second class matter at Lebret, Sask. — Printed at the Marian Press, 922 Victoria Ave., Regina, Sask.

Vol 6, No. 5.

June 20, 1943.

Published monthly by the Oblate Fathers

Subscription price: 25c per year

Rev. G. Laviolette, O.M.I., Editor



Sewing Class, Duck Lake Indian School, Duck Lake, Sask.

MISSIONARY HONORED

Reverend Father Brachet, O.M.I. celebrated his 25th anniversary of ordination to the holy priesthood on Sunday, May 30th, at the Fort-Alexander Indian School, where he is principal. Father Brachet laboured among the Sautaux Indians of Manitoba for eighteen years; he was formerly principal of the Camperville Indian School.

Father Brachet is a specialist in the Sautaux language, and has trained a number of young missionaries in the study of the language.

Ad Multos et Faustissimos annos!

**Our next Issue will be published
on September 15th.**

Pte. E. McArthur Memorial Held

McArthur, killed in action overseas, was held at the CARLYLE. — A memorial service for Pte. Edward Roman Catholic chapel, White Bear reserve, north of Carlyle, on May 16th.

Rev. Fr. G. Laviolette, O.M.I., officiated at the service, which was attended by a large gathering of relatives and friends.

A guard of honor was formed by Indian men in active service now home on leave and included Pte. Stanley Lonechild, Pte. Daniel McArthur, Pte. Alfred McArthur.

Addresses were given by J. R. Morrison, on behalf of the Legion and Indian agency; Fred Standing Ready, who spoke in the Cree tongue, and Robt. Big Eagle, who spoke in Assiniboine. A two-minute silence was observed and "Last Post" was sounded by Don Wilson of Carlyle.



St. John the Baptist, Patron of Canada.

CHURCH CALENDAR

- JULY 4th: 3rd Sunday after Pentecost;
Gospel: The Lost Sheep (Lk 15:1-10).
JULY 11th: 4th Sunday after Pentecost; Gospel,
Miraculous Draught of Fishes (Lk. 5:1-11)
JULY 18th: 5th Sunday after Pentecost;
Gospel: True Justice (Mat. 5:20-24).
JULY 25th: 6th Sunday after Pentecost;
Gospel: Loaves and Fishes (Mk. 8:1-9).

Date of Crucifixion: The Catholic Biblical Association of America has unanimously settled the date of the birth and death of Christ. He was born between 4 and 6 B.C., rather than in A.D. 1. His death is set at April 7th, A.D. 30. The chief means used by the scholars to ascertain these dates were the Gospels, astronomy, the record of ancient historians and the recently discovered Egyptian papyri.

Pre-Nuptial Enquiries: As in most dioceses the Bishops have ordered strict pre-nuptial enquiries, it is advisable that parties intending to be married notify their missionaries at least one month in advance, so that the necessary enquiries may be made. Unless both parties are known personally by the Missionary, proof has to be obtained of the freedom to marry and of the freedom of consent. Baptismal certificates have to be obtained and this involves delays on many occasions:

THE LIFE OF JESUS

The Curses (Luke VI, 24-26)

Kakwanissakamik ke ijiwebisiyeg, kinawa weno-tisieg, minange aja nongum ke te kakidjihikosim. Kakwanissakamik ka ke ijiwebisiyeg kinawa ka te-bissinigeg miange ki a nondeskatem. Kakwanissakamik ke ijiwebisiyeg kinawa nongum ka babiyeg minange ki ka mamatwm ki ka onawim ningoting. Kakwanissakamik ke ijiwebisiyeg, api mamikwani-kwa anicininablek, minange mewija ot anike nikihi-kowan mi ka totawanit gegayenisi nikadjimowinini-kasonit.

How to fulfil the Law (Matth.. V, 17-20; VII, 6)

Kego inendangekon ki pi ijagan tci pikonoman Inakonikewin, kema tci agonwetawagwa nikanadjimohikowisiwininiwok. Kawin n'gi pi ondji ijassi, tci pikonigeyan, tci, kijitcigeyan dac. Geget, thewewining ki windamowinin; minik tci angockagin kijik kaye aki, kakina inakonikewin ta kijitcikate, awin apucke pejik kikinawatcihihanens ta ickonikatessi-non, kawin apucke pejik tcakipihikanens.

Awegwen dac ke pikonamogwen mamwi nond endagwatnik kakandwewin kaye anicinaben ke kikinohamawagwen tci kikinawabamikot endotang, mamawi ickwatc ta mindakosi kitci kijik ogima kandjikaning. Aha dac meckwat e tepitotang Inakonikewin, kaye ke kikinohamaketa icpendagosi kitci kijiko ogimaandjiganing. Anawi dac pisiskendamok,, ketcitwawendagwatnik tci apaminassiwegwa, animocak, kaye tci apakitawassiwegwa kokcak wawejiwinassininsan anic makiija o ta tatakokanawan kaye apamitonegwa i ta pikopinikowak.

TRUE STORY.—My name is Esther Hayden. I am baptized Catholic; Baptism made me a child of God; it took away original sin from my soul, and gave me the life of God; when I was baptized I was given a Christian name. My name is written in heaven, my Patron Saint is St. Esther.

I must believe in God and keep His Commandments. If I live as a child of God I shall be happy with Him forever in heaven.

Say the Bells of Old Missions: A new and unusual book, concerned with Catholic Indian legends has been published by the Herder Book Co., the author is Elizabeth Willis de Huff. Written in popular style, it is highly recommended for our school libraries. (Herder's, St. Louis, Mo., \$1.75).

In a recent circular to all Inspectors, Agents, Medical Officers and school Principals, Dr. H. W. McGill, Director of Indian Affairs, has asked for their co-operation in having the new pupils to residential schools medically examined before admission. We ask again for the co-operation of the parents in this important matter, so as to avoid a great deal of worry and extra expense not only to the Government but also to the school management.

SPORTS-DAY — at the Sioux Bridge, sponsored by the Sioux Indians, on July 7th. Part of the proceeds go to Red Cross.

ST. PHILIP'S SCHOOL NEWS

It is the month of May, the loveliest of them all. If this month was not dedicated to our Blessed Mother, this saying would not be altogether true these days, for the weather is damp and cold. In spite of bad weather, we have every evening the exercises in honour of Mary. When the weather is nasty they are held in the chapel of the school, when beautiful, in our church across the road, where we love so much to go. On the last day of the month we were to have a procession with the statue of the Virgin, but the weather did not permit, so the ceremony was cancelled.

Rev. Father H. W. Fry, O.M.I., of Lebret, was with us for a month. We have enjoyed his company. We were all hoping that he would stay with us. The boys have done much fret work with him. All hope to win prizes at the exposition. Many thanks to Father H. Fry, O.M.I. for the good work done amongst us during his stay; we all hope to see him again.

The eighth of May was celebrated in a special way at our school. In the afternoon ten of the girls were received in the Sodality of the Blessed Virgin Mary, Children of Mary; five others became aspirants.

On Mother's Day, in the afternoon a short concert was given in honor of Rev. St. Superior. In the evening we had a surprise visit of Mr. and Mrs. J. Bryant and their family. We were all glad to see them. They are always welcome at our school.

Father Principal who was gone to Gravelbourg for the celebrations at the College, and also to visit his family, was back for the feast of St. Philip. A beautiful program was given in his honour. All numbers on the program were well given. Much credit goes to the Rev. Sisters for their devotedness in putting up such an elaborated program. Were at the concert: Mr. and Mrs. Bryant, Agent; Mr. and Mrs. Waind, Superintendent of schools; Doctor Wallace, and Mr. and Mrs. Harvey from the hospital. Mr. Bryant, Mr. Harvey, and Mr. Waind spoke after the program, congratulating all on the fine performances shown during the different numbers on the program.

The next day had been set aside for a special purpose: HOLIDAY — PICNIC. The clouds were low, a few drops of rain fell. But we prayed hard, and we had beautiful sunshine, and a good time all day. At night we were all tired and glad to go to bed. The next day we were still tired, but we did not regret a minute of our nice picnic and holiday.

Much painting is being done in the school these days. It is much brighter. Our only hope in doing so is to make our school very nice, and we hope that you will come to see it some day? Will you not do so?

Valley River, Man., April 20th: The Chapel, built in 1920 by Father Bousquet, O.M.I., was destroyed by fire today. The loss is estimated at \$1,500. Father J. Poulet, the present missionary to the Valley River Reserve, is planning to rebuild the Chapel as soon as he can get the necessary funds.

There are 125 Catholics at Valley River; they feel deeply the loss of their chapel, which has stood on their reserve for the last twenty-two years, a source of joy and consolation, a permanent remembrance of God. It is hoped that the Valley River Indians will not be deprived too long of a new chapel.

LEBRET INDIAN SCHOOL

The month of May has brought us many interesting events. We note two baseball games, the school-boys winning against the Seminary team 16-10, and the next game, school vs. Lebret town 26-10; the high batting score indicating that baseball is not up to National League standards . . . yet. But it is staging a comeback.

Interesting picture shows, thru the courtesy of the National Film Board were given on May 11th and June 8th. A silent show, *Fabiola*, was given May 2nd, with Band attendance. The Band also played on two other Church socials. The Boys' Band gave a concert at the Indian Hospital of Fort Qu'Appelle on May 30th and were very pleased with the hospitality shown to them on that occasion.

A picnic to Como Park featured the May 19th holiday; the first warm day of spring this year. A rabbit hunt the next day helped the meat quota in these rationed days.

On Sunday, June 6th, the school children were invited to see a play given by the Lebret High School girls, entitled *Patricia*. This drama was very well presented and enjoyed by all.

Pinay—Lavallee Wedding

On May 29th, at the school, vows were exchanged between Elizabeth Lavallee, daughter of the late M. Lavallee, and Edward Pinay, son of Clifford. Father Guy officiated, and the girls sang the Mass. After the ceremony was over breakfast was served by the school to the guests, and pictures were taken. Edward Pinay is serving with the 1st Canadian Paratroop Battalion and had returned recently from Fort Benning, Va.



TOUCHWOOD INDIANS RAISE MORE CHICKENS

Indians in the Touchwood agency are going in for the production of chickens in a big way, this year, as a means of assisting the war effort, it was reported Wednesday by M. Christianson, superintendent of Indian affairs in Saskatchewan.

More turkeys, ducks and geese are also being raised in the agency, Mr. Christianson added, but the biggest increase is in chickens.

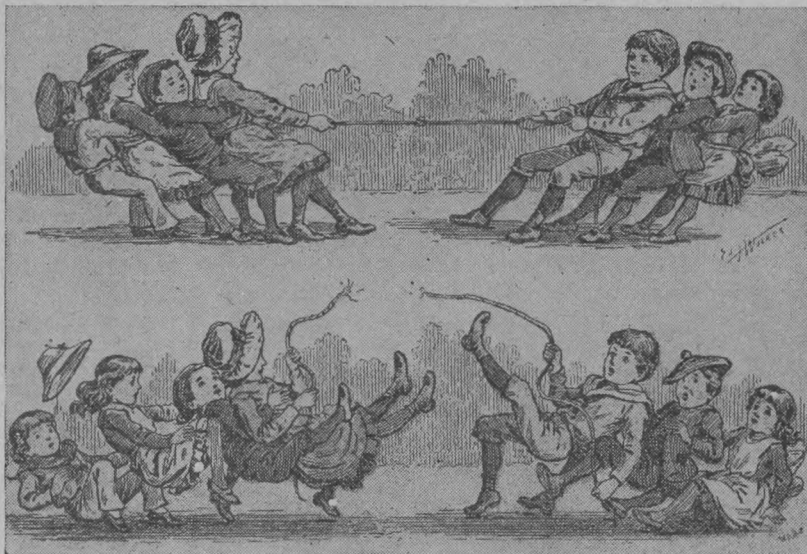
The superintendent, who visited the six reserves in Touchwood agency during the past week while treaty was being paid, said the Indians were fully aware of the need of increased numbers of eggs and poultry in the war effort. That was primarily why they had built up their poultry population. Live-stock production has also been increased in the agency. Not only are there more cows at present, but the beef cattle population has been substantially built up. Some

of the Indians are looking after goats, while others have taken to sheep raising.

Mr. Christianson reported that gardens throughout the agency had been enlarged this year. The Indians have taken a new interest in gardening, and he believed that

they will raise three times the produce they did in 1942.

Touchwood agency is in east-central Saskatchewan. There are approximately 1,400 Indians residing in the six reserves within the agency.



OUR LADY OF THE CAPE

Queen of the Holy Rosary
(Cap-de-la-Madeleine, P.Q.)

This shrine is a pilgrimage center for all of Canada and for parts of the United States. Many miracles were wrought on the grounds of the Shrine and in the church which is the oldest in Canada. Over the door is the date 1714.

The statue is considered miraculous for its face and eyes are said to have become animated on several occasions, at times taking on an expression of grief or the appearance of a heavenly joy. A large jewel-studded gold crown curmounts the head, and, from the extended hands hang strings of rosary beads of glistening gold.

On the beautiful grounds of the Shrine which stands on the north shore of the mighty St. Laurence river there are fifteen bronze statue groups depicting the mysteries of the Rosary. The stations of the Cross are similarly depicted in another series of fourteen groups.

The Bridge of Ice

The "Bridge of Rosaries" is the most unusual, and next to the shrine itself, the most beautiful structure on the grounds. It is a huge concrete structure spanning the Favrel Brook and commemorates the miraculous event of the "Bridge of Ice." Draped from its four massive square piers are eight complete strings of enormous rosary beads.

The event of the "Bridge of Ice" happened in 1879. The people of Cap-de-la-Madeleine were looking forward to the construction of a new church. The stone required for the building had to be hauled across the river from the opposite shore. The men were only waiting for the surface of the stream to freeze in order to transport the stone with horses and sleds as the

cost of boat transportation was prohibitive, the parish being far from wealthy. Although the river seldom froze all the way across at this point, the people began to storm heaven with prayers to send a cold spell. March was already gone and the freeze-up had not yet occurred.

The parish priest, Father Desilets, did not lose his faith. In order to obtain the desired favor, he made a vow to preserve the old church instead of demolishing it and to dedicate it to the Holy Rosary. Suddenly the cold weather set in and under a driving wind from the northeast huge blocks of ice began floating down and, jamming together, slowly manoeuvred themselves into a continuous chain from shore to shore. A thick coating of fresh snow and a sudden drop in temperature caused the blocks to seal together until a solid bridge of ice resulted. When the last load of stone had been taken across, the sun came out in all its warmth. In a few minutes, the bridge began to break up and presently floated away. This prodigy attracted the first pilgrims to Cap-de-la-Madeleine.

* * *

The Order of the Oblates of Mary Immaculate is in charge of the shrine.

The miraculous statue of the Blessed Virgin was crowned by Bishop Cloutier of Trois Rivieres in 1904. At the request of the Fathers of the First Plenary Council of Quebec, the Sanctuary of Our Lady of the Cape became a National Shrine in 1909.

The directors of the Shrine are planning to build, in the near future, a votive basilica to Our Lady of the Cape. A larger temple would be more worthy of Our Lady and more representative of the progress made by this pilgrimage center during the past thirty years. The project has received the encouragement of the Holy Father as well as the approbation of the Ordinary.

OUR HATS OFF TO THE HOMEMAKERS' CLUB AND TO CLUBS ORGANIZED IN AFFILIATED ACTIVITIES

When certain problems are discussed amongst our Government officials in the Indian Department which are perhaps beyond the scope of any official and which require some feminine touch in handling it successfully, it is frequently heard: "Let the Homemakers' Club handle this." This pertains not to that part of Indian activity where there is dignity and pride because something big is undertaken but it entails those little things which, over a short space of time do not reveal themselves much, but only over a long period of time one can see how they mold new life in the Indian family. This is the type of work that is responsible for the success of the homemakers' clubs or associate clubs which have been organized. The supervisor of these clubs, as well as the Indian members, do not look for big things to happen as a result of their efforts but pride in the little accomplishments they make with a keen foresight and a multiple of these little doings that the Indians might make each day result in big improvements some day.

This host of voluntary workers amongst the Indians on the reserves are the wives of Government official, women teachers, Sisters, etc. They see how life goes on a reserve and what is needed to better it. Their feminine instinct reveals to them what is lacking in an Indian home and how easily it could be improved. They have a motherly feeling towards the Indian children and readily determine how the child's life could be made more happy through better feeding and better clothing. Their sympathy goes out to the sick and they render first aid and comfort. Last, but not least, they pride to see an Indian home well adorned, the farmyard tidy, and a hundred other things properly looked after. After all, life is much more interesting when one has something to strive for as in the raising of a family one looks forward to bringing up children healthy in body and mind. This, in turn, leads one to raise a garden, looking forward to a supply of vegetables for the family, so on and so forth. Something done today enabling one to look forward to greater comfort and security seems to be the motto of these co-workers.

These women, whom we might call social workers have either their own homes to look after in many cases including a young family, or are engaged in their assigned duties such as teaching, etc. At the same time they find this extra time to get the Indian women together, organize them on the better ways of living, and educate them to be more industrious by doing things themselves for their own betterment. They receive no pay or material compensation in any other way except sometimes a praiseworthy word from some higher Government official. Their compensation is the pleasure they derive from their efforts when they see the Indian women taking hold and doing things for themselves that is a pride to others.

A substantial majority of our Indian women in Saskatchewan have quickly recognized this free assistance that has been offered to them. They have rallied to join the social club on their reserve and are taking active parts in the work set out for them. They realize what is needed for their family and themselves and the things lacking in their homes are not only because they cannot procure them due to financial circumstances but also that they require

that little extra knowledge to transform their home with the things they already have.

Not only do these social workers try to improve living conditions but they also bring about a better feeling amongst Indians such as comradeship and so forth. One of the supervisors of a homemakers' club gives the following report: "We are attempting to build up a feeling of comradeship to replace the habit of gossip, etc." This same supervisor also states in her report that through the social gatherings Indian women seem to acquire a creative nature. To put it in her own words she states: "Women are carrying out ideas of their own invoked at these gatherings."

I shall now make a brief account of what took place at our homemakers' clubs in this province in 1942. Their work varied as usual, and space does not permit me to go into much detail. Sewing, Knitting, quilt making, the remodelling of clothing for the family from military clothing that has been turned over to us, were the main undertakings. Then there was the canning and preserving of fruits and vegetables, proper care in the raising of babies, first aid and health problems, efforts in assisting the war, and numerous others. One club reports that last year they had thirty meetings. These clubs are financed in various ways. They have socials such as dances, Bingo parties in some places, sports days in others, raffles, picnics by which they raise money in addition to fees paid by members. Regular visits to the old people and the sick are reported by one club made by the members monthly. Another club reports they had a community picnic for the children before school opened. This is just to give you an idea of the various things that take place. Inviting outsiders to speak to the club members on baby care, feeding sick children, or any other subject has been inspirational as some of the club members report.

A certain amount of talent has been discovered amongst the members of the club who are found to be very entertaining. In this way it has brought forth greater interest.

One club reports that last year they had sown five acres in gardening and during the summer months in place of the meetings the women would get together once a week to tend to this garden. As a result they have raised 300 bushels of potatoes, 100 bushels of turnips, and 100 bushels of carrots. Another club notes that even marriageable couples are not forgotten and several of them were presented with such articles as pillow cases and so forth. The Red Cross has received substantial support from most of these clubs and from the figures we have available \$796.71 was turned over to the Red Cross in cash besides such articles as quilts, etc. were donated. One club has forwarded three quilts to be turned over to bombed out areas in Britain. Also, the Indian boys Overseas were remembered with parcels, cigarettes, as well as other gifts sent to them, including correspondence.

This only gives a rough idea of what these clubs are doing and have done in 1942. As it seems these clubs are out to do even bigger things in 1943. Already intimated, they are right behind the program of the raising of bigger and better gardens, encouraging an ample supply of milk by persuading Indians

HOMEMAKERS

to keep their own cows, the raising of hogs and chickens. This, in itself, greatly widens their program. At the meeting held in Regina on April 9th and 10th last between Government officials Dr. Simes made a motion that a vote of thanks be extended to all these supervisors of homemakers clubs and other social clubs, and this was unanimously approved. A few of the women supervising these clubs were present and it was regretted that more were not there.

—J. R..

HEALTHFUL EATING

Besides body-building foods called proteins (milk, cheese, meat, fish, eggs) and the energy foods (starches, sugar, fats), there are also mineral elements which are necessary for health. These are calcium (found in milk and cheese); phosphorus (in eggs, fish and milk); iron (in liver, kidney, heart, lean meat and vegetables, bread) and iodine (found in sufficient quantity in iodized salt). We want to draw your attention on vitamins, which are organic food substances which are needed to keep up one's health and resistance to disease. These vitamins are divided into four main groups, and are all needed for health.

1. Vitamin A: Reduces susceptibility to infections, helps growth. Found in leafy, green and yellow vegetables, liver, fish liver oils and butter.

2. Vitamin B: Aids digestion, steadies the nerves, relieves eyestrain. Found in wheat germ, liver, milk, eggs, green vegetables, lean pork.

3. Vitamin C: Necessary for healthy gums, teeth and blood vessels. Found in tomatoes, citrus fruits, as oranges, potatoes cooked in their skin, raw strawberries, raw cabbage, etc. Rose hip syrup is also a good source.

4. Vitamin D: For bone and tooth building. Especially necessary for growing children. Called also the sunshine vitamin. Found in fish liver oils, and in smaller quantities in liver and milk.

The practical aspect of this question is to adapt our diet so that everyone, including the children, will get a sufficient amount of vitamins. If we look at the ordinary diet of the Indians, we notice a lack of certain vitamins. This lack should be remedied. This can be done in several ways: use plenty of vegetables both green and yellow, give plenty of milk to the children especially, use only Canada approved flour (which contains more of the B vitamins, also more iron and calcium); buy tomatoes, and raise them in your gardens; eat eggs, potatoes in the skin; eat raw cabbage. There is none of these foods difficult to get, and buy them in preference to fancy foods, bakery cakes and pastries, and candy. Oranges will replace candy and is a much better food. By following these indications you will be sure that you will have better health, and greater resistance to illness, and that your children will grow up stronger and live longer.

Yours for better health! The Editor.

INDIAN SIGN

LONDON, June 5th.—The motto "On the Warpath" has been chosen by members of the Red Indian Squadron of the Canadian Fighter Wing overseas, and on a recent sweep the squadron took to the air with the likeness of an Indian emblazoned on the cowlings of each aircraft.

IN A SMALL WORLD

By John LeCaine, Wood Mountain

There she stood, silhouetted in the glow of the rising sun, almost invisible because of her color . . . she stood high on a ridge, overlooking a far away town, settled in the open country, as the center design of a vast quilt of variegated hues. Motionless as a statue the antelope doe stood, every muscle tense, and her nostrils twitching and searching for dangerous scents. Her foot stamped the earth, and she snorted briefly; her gentle eyes blazed wildly as she sensed unseen dangers. She surveyed the countryside and everything she saw spelled danger. No place for peace here.

The night before she had followed the path of the moon, seeking a restful place; a route travelled by her mother many summers ago; and now that nature had called her to bring forth a fawn, she sought in vain for peace and solitude.

As the sun rose over the horizon the countryside came to life. Horrible odors filled the doe with fear; great noises terrified her; she trembled as she heard the blast of a locomotive whistle, and as if she were shot at, she jumped, emitting a thrilling snort, and like a ghost she vanished, running and jumping with incredible speed over hills, valleys, rocks and ditches.

Some farmers caught a glimpse of her, and wondered what was that whitish whirlwind that flew by; a hound escaped from her path, and gave chase, but soon lost sight of her. Miles and miles she ran, ten, twenty, thirty, and she finally reached familiar surroundings, she had arrived in a vast grazing lease.

There for the first time she stopped, and looked back; she showed no signs of exhaustion; quiet sharp snorts pierced the air; no pursuer was in sight. She had found safety at last.

Everything was quiet, cattle grazed peacefully; a stork stood by; she heard the loud drumming of the grouse dancing . . . with another snort, and stamping her paw, she loped away lightly towards a spring where she would drink her fill, and then feed on the sage grass. Afterwards she must find some lone spot in the rough clay buttes, and there hide her offspring, and protect it from danger.

She was not afraid of the ranchers, who knew the ways of wild life . . . but then strangers came in the land that summer. They were different, and with their powerful guns they tried to kill her and her fawn. It then seemed to her that man is the most horrible, cunning and dangerous being alive, and that there can never be peace with them, in this small cramped world . . .

Fisher River, Man.:—The sum of \$334.00 was raised by the Indians of the Reserve, in April, part of which was donated to the Red Cross, and also for parcels to be sent to the soldiers serving Overseas.

RATION BOOKS:—Take good care of your children's ration books, while they are home for their holidays. Do not use any coupons which are valid in September, as these will be needed when they come back to school. Schools re-open around September 1.

THE LATEST

Mrs. Style: "I want a hat, but it must be in the latest style."

Clerk: "Kindly take a chair, madam, and wait a few minutes, the fashion is just changing."

CATHOLIC FAITH

THE SACRAMENT OF PENANCE

Penance is a Sacrament in which the sins committed after Baptism are forgiven. Institution (John 20:22-23)

At the birth of Christ, angels sang: "Peace on earth to men of good will." After the Resurrection, Our Lord's first greeting to the Apostles was: "Peace be to you. As the Father hath sent Me, I also send you." He had come on earth to bring mankind back to God by His death on the cross. Many times during His life He had brought peace to sinners by forgiving them their sins and now He was going to send the Apostles into the world to carry on His work. He breathed on them and said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

This power they handed down to the priests who came after them, because we who live today have just as much need to have our sins forgiven as the people who lived in the time of the Apostles.

The Sacramental Sign

The sign in the Sacrament of Penance is the penitent sorrowfully confessing his sins to the priest, who as the judge of the soul, with God's power, pardons them.

The power to forgive or retain, as he sees fit, makes the priest a judge in the case of each person who comes to him for forgiveness. Before a judge can act on a case he must know all about it. The only way the priest can get this information, is by the person himself making a confession. Then, if he is truly sorry, the priest will grant him absolution, or forgiveness, of his sins.

Confession

Or we may look upon the priest as a doctor for the soul. Our Lord once cured a man's bodily disease to prove that He had the power to cure his soul. When we go to a doctor, we have to tell him what is wrong with us. So too, if we expect the priest to help us spiritually, we must confess our sins to him.

Confession is not new; God knew the sin of Adam and of Cain, but He made them confess to Him.

Five Steps Necessary for a Good Confession

When getting ready for confession, after praying to the Holy Ghost to help us, we must: 1. Examine our conscience. 2. Be sorry for our sins. 3. Make up our mind not to sin again. 4. Tell our sins to the priest. 5. Accept the penance which the priest gives us.

Why Confessions are Sometimes Bad

(1) The penitent has no sorrow. (2) The penitent refuses to tell all his mortal sins. (3) The penitent is not ready to give up the proximate occasions of mortal sin.

The proximate occasions of mortal sin are the persons, places or things which lead us to commit mortal sin. To neglect to say one's penance is a mortal sin if mortal sins are confessed, otherwise it is a venial sin. There is no obligation to go back at once to the confessional to tell a sin which one has forgotten while at confession. In this case, confess your sin at the next regular confession.

Qualities of a Good Confession

1. HUMBLE. We must tell our sins with a sense of shame and sorrow for having hurt God.

2. SINCERE. We must tell our sins honestly

and truthfully, just as they are—making them neither bigger nor lesser.

3. ENTIRE. We must tell all our mortal sins. It is well also to confess our venial sins. If we forget a mortal sin, our confession is good and all our sins are forgiven, but we must tell that sin in our next confession, if we think of it. If we knowingly keep back a mortal sin, we make a bad confession. None of our sins are forgiven and we add another mortal sin, because we are lying to God.

Kinds of Contrition

1. PERFECT. Perfect contrition springs from the LOVE of God. We think only of God's great love for us and we are sorry because we love Him. An act of perfect contrition forgives even mortal sin, but we must receive the sacrament of Penance as soon as we can.

2. IMPERFECT. Imperfect contrition is based on the FEAR of God. We are sorry because we may lose Heaven and be condemned to Hell. Imperfect contrition is enough for a good confession.

How Shall We Spend Eternity?

How shall we spend eternity is not a question on an evangelist's banner but one which has occupied the folk of all ages. For centuries man has been pondering the statement that a thousand years is but a day in the sight of the Lord and that many years may appear but an instant to an ordinary mortal.

This stepping into an adventure where time is not has engaged the attention of many writers before and after the creator of Rip Van Winkle. One of the most interesting attempts to explain how the saints may spend eternity without becoming bored has been recorded by the Crusading Bishop, Jacques de Vitry, 13th century collector of folklore:

A very religious and energetic abbot was once meditating about the end of the world and about what eternity would be like. Among other things he began to ponder the joys of Paradise. He was disturbed lest the saints with no earthly duties to perform might become bored to be in one place for so long a time.

As he was wondering how he could endure unbroken leisure, a bird appeared. The abbot stopped and watched the bird and listened with delight to its sweet song.

Returning to the abbey, he found the gate of the abbey changed, and a new doorkeeper standing at the wicket.

"And who are you?" the gatekeeper inquired.

"I am the abbot of this monastery, and I but just now went into the garden to meditate."

The brothers denied that he was their abbot. Wondering, an old brother hunted through the book where were written the names of the dead abbots. Here they found, among those who had died three hundred years ago, this abbot's name.

And so the folk of today who wonder whether perpetual hymns of praise and the playing of golden harps will ever grow tiresome must rest content with the words of the good Bishop:

"And so God showed to that saint that a thousand years in eternal beatitude is as a day which is gone and that three hundred years but a bird song, nor will these saints ever be bored."

Skeleton Found of Super Indian

NANAIMO, B.C., May 28 (CP.).—Discovery of large-sized Indian bones by victory gardeners at Departure Bay, three miles north of here, is believed to give support to the legend that a giant tribe inhabited Vancouver Island 300 years ago.

The lower jaw, part of a skull and the shin bone of an Indian were unearthed, and preliminary examination suggests that their owner may have been around seven feet tall, weighed more than 400 pounds and was between 70 and 80 years old when he died.

It is believed he may have died in battle, as the legend persists that a giant tribe exterminated the Nanaimo Indians 300 years ago at Departure Bay.

Bones found were covered with small rocks three feet under the surface.

Indians Raise \$89 For Red Cross

Pow-wows, pie sales, and dances sponsored by the Cree Indians on the Piapot reserve at Zehner have already raised this year \$89 for the Canadian Red Cross Society.

The cash was brought in to provincial headquarters this week by Pius Kiasowatum, director of the Red Cross Society on the reserve, and Gaston Anaskan, secretary-treasurer for the group.

Women of the band make quilts, and do baking which is auctioned to raise funds for the Red Cross. The Piapot Indians have been very active in making donations to the society, said W. F. Marshall, provincial commissioner of the Red Cross.

Sharp-Eyed Crees

Somewhere in England. — Cree Indians with prairie units overseas are turning out good soldiers and excellent marksmen with rifle and Bren.

"We've some splendid lads with us," says Capt. L. R. Fulton, Birtle. "There are several of them with stripes and they're doing quite well. One is L. Cpl. A. Woods, of International Falls, and he was one of the top scorers with his rifle in our regimental shoot."

AWARDS OF THE BRITISH EMPIRE MEDAL TO INDIAN CHIEFS FOR ENLIGHTENED LEADERSHIP OF THEIR BANDS

The chiefs honored are: Edward Gamble, Kitkala band, Skeena River, B.C.; Andrew Crate, Sr., Norway House band, Manitoba; Peter Moses, Old Crow band, Yukon; Charlie Windigo, Red Gut band, Fort Frances, Ontario.

Peter Piapot Dies in North Africa

We received the news recently that Peter Piapot, serving with the United States Army died on the battlefield in North Africa, during the recent campaign of the Allies, sometime during the month of February. Our sympathies to the family.

A recruit, smoking a cigarette, walked past a captain without saluting. The officer called him back. "Are you not aware that you should always salute an officer?" the captain asked.

"Yes, sir," replied the recruit, "but the sergeant always told me never to salute with a cigarette in my mouth."

Mrs. John Adhemar Dies

On May 28th Mrs. John Adhemar passed away at the Grey Nuns Hospital in Regina, after a long illness. Two of her daughters, attending school here, and six other children, mostly married, survive her. The funeral was held at the Lebret Parish Church on May 31st, Fr. Laviolette officiating. Interment was made at Lebret cemetery. R.I.P.

Nora Wabidee, Joseph Sandy Wed at Griswold

On May 17th Nora Wabidee, daughter of the late John Wabidee, was married to Joseph Sandy, son of John Sandy of the Oak Lake Reserve. The marriage took place at the R.C. Chapel of the Oak River Reserve, Fr. Laviolette officiating.

PETE'S WISDOM



